

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

No. 11, Vol. XXIV.

Saturday, March 15, 1862.

Price One Penny.

MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING JAN. 1, 1862.

4 p.m.
Singing—"Now we'll sing with one accord." Prayer by President CANNON. Singing—"O ye mountains high."

President CANNON made a few remarks upon sending the *Star* out to the Conferences, intimating that the same numbers as were taken last year would be forwarded to the Conferences this year, for the reasons advanced before.

President LYMAN followed with remarks on the same subject and on the confirmations, instructing the Elders not to make long prayers over them, but to confine themselves to the strict ministration of the Priesthood. He pointed out the folly of asking God for everything they might need in time and after it generally, and then beginning to repeat it in detail. He then called upon Elder Louis A. Bertrand to represent the French Mission.

Elder BERTRAND said—I can speak but very little English. I can speak French well, and write it better. This is only the second time I have had the privilege of addressing the brethren in the English language; therefore they will please bear with my imperfect manner of speaking it. The work in France is progressing very slowly. The Mission numbers only 38 members, comprised in two Branches. I made

two applications to the French authorities for permission to spread the principles of the Gospel. The first was to the Minister of Public Instruction, who told me he had no power to act in the matter,—that "Mormonism" was not a legally-permitted worship in France, as it was heterodox, and referred me to the Minister of the Interior, who has great power. I wrote the second petition to the Minister of the Interior, whose answer was very similar to that of the other. He referred me to the Prefect of Paris, who told me that legal proceedings would be instituted against me in Paris if I was found holding a public meeting. But I met no harm, and many places are open to me for public discussion, where I endeavour to advocate the principles of truth. I hope that everything will tend to introduce liberty into France, so that the Gospel may be preached there. I have written different pamphlets in French, and a work in ten chapters; and in a short time an edition of my works will be published in Paris of perhaps two or three thousand copies, which will contain a powerful testimony to the truth of the work. I trust that the publication of that edition will do much good in France in preparing the way for the Gospel there. The

prophecies of Joseph are fast being fulfilled, and many in France are beginning to perceive that my testimony concerning him is true. Even the infidels are beginning to perceive that there is something strange and powerful in "Mormonism," as they call it. Paris is, perhaps, the headquarters of infidelity in Europe—a strong and mighty fortress of infidelity; but even in that stronghold the feeling is beginning to change in relation to this work. My faith in the work is growing stronger and stronger every day, and my desire is to do everything in my power to roll it forth. May the Lord bless us! Amen.

President LYMAN: I am gratified to see brother Bertrand, and to hear the condition of things in his field of labour; and I am not inclined to regard the case of his French brethren as being any more hopeless than that of others. I would like to impress upon the minds of the Elders who are here, and through them those whom they may influence by their teachings, the importance of cultivating in themselves notions, views, and conceptions of the Gospel and the work they are engaged in, that may be true and consistent with the nature of their work and callings. We often-times defeat ourselves to a certain extent in the accomplishment of what we are seeking to perform by errors involved in the manner in which we seek its attainment; and if we examine ourselves closely, we shall find that we are more or less influenced by local views in our conceptions of the Gospel. The nature of the Gospel and the object of its revelation to man will, under these circumstances, be made to conform to the notions we may entertain. And because we may find one nation to-day by whom the Gospel is more readily received than another nation, (as, for instance, England compared with France,) we are apt to conclude that there is something wrong with the nation that does not so readily receive the truth—that they are not so good a people as the other. I would like to ask you, my brethren, what have you learned from the revelations which God has given us? and what part of them is it that gives us any reason to suppose that in the regard of our Father in heaven there is any difference at all

between one portion of his children more than another? When the Saviour was sent upon the earth to bring salvation to a sin-cursed world, he was sent to all. When he died, he died for all; and when he rose from death, he sent his Apostles to all nations, to proclaim the Gospel to every tongue and people. When we were called to the ministry, what was the nature of our calling? Why, to preach the Gospel in all the world. What are men made Seventies for, but to preach the Gospel in all the world; and the Twelve are appointed to see that the Gospel is preached in all the world to every nation, tongue, and people throughout the wide earth. Has there been anything said to us in reference to the people of any nation, that they should not be saved, if they would obey the truth? "But," says one, "some will obey, and others will not." That is true; but can we not comprehend why it is so? What nation has yet allowed our Missionaries to travel and proclaim the Gospel without restraint, that has not contributed its thousands already to the cause of truth? Where is there throughout the wide world where the servants of God have had the privilege of labouring in the cause of truth, that they have failed to gather honest souls into the fold of Christ? What reason have we, then, to say that France, Russia, Prussia, and Germany shall not be as free some time in the world's history as England is now? And what reason have we to suppose that then we shall not see their teeming thousands and thousands gathering home to the Israel of God? Your past experience proves to you that it should be so. What, then, constitutes the difference between the people of these nations as regards their reception of the truth, but the governments and religious institutions under which they live and have been educated? When you find a government and religion in a country which trample upon the people and train them with iron hands to entertain certain views and opinions, you will find bigotry as the result of it; for nothing but bigotry could result from pursuing such a course—that is, if the course of training was one not warranted by the truth. The man so trained would have his views of religion developed and ex-

panded just as far as the creed he was taught extended, whether it was great or small. This binds Roman Catholic countries to the Roman Catholic creed with all the tenacity of life. Talk to Catholic people about their religion being wrong! Why, their answer would be—"Our fathers and grandfathers and ancestors for generations away back in the mist of ages have lived and died in it, and why should I depart from it or entertain the thought that it is wrong? Preposterous! Our minds have been formed—our habits have all received a certain shape and colour. We are settled and fixed as we are, and we are bound to remain so." Reason has no power, no influence there. What is true of Catholic countries and people is just as true of Protestant countries. Though they may not have so long a roll of ages to look back upon, they view with the same watchfulness and jealousy every attempt to interfere with their creeds and institutions, and seek by every means they can command to instil into the youthful mind a conception of their superiority over every other. What ought we to do as Saints of God—as Elders in Israel, under these circumstances? We ought to learn right reasons as we travel about, watch with a careful eye the various means to which they have recourse to protect the religions they esteem to be right, and notice their results upon the people, to derive benefit and information from so doing. Our narrow views of religion in many instances tell us that a Sabbath school can hardly be healthy! Why? Because it is sectarian! But the Gentiles have Sabbath schools, and they are wise; for these schools assist in preserving the strength of their institutions. The care they take in training the youthful mind, by instilling into it thoughts and ideas of the truthfulness and superiority of their religions and institutions, is the secret of their power. If it were not so—if they did not exercise this vigilance over the dawning man, the human mind would branch out and seek after the acquisition of truth. The human family are held in mental bondage in this way; and those nations that have carried this traditionating policy to the greatest extent are the most in bondage to-day, entertain the

most exclusive notions, and are most firmly grounded in the conviction that they are right and that everybody else in the world is wrong. We require to prepare ourselves in the fields where we can labour among the people, and among whom we can be heard, scattering the seeds of truth around us in the prosecution of our labours, and gathering the stores of knowledge to ourselves, that when in the tide of human affairs those systems of proscription shall be broken down and free men live untrammelled and open to receive the truth, we may be prepared to enter upon a broader field, and labour successfully for the advent of that time when the inhabitants of the whole earth shall live under the freedom of truth and enjoy the knowledge of the Lord. We see it is only a limited portion of the world that we have preached in—a little in America, Britain, some parts of the continent of Europe, and a very little in South Africa, India, and Polynesia. That comprises about the extent of our labours. Then look at what is left. The millions of China and Japan, of Russia and Prussia, and other great powers of the earth—great because they count their millions on millions of intelligent men and women, who only lack the opportunity of hearing the Gospel preached by the servants of God to swell the numbers of those who love and live the truth, and who, gathered and purified by the truth, will compose the Zion of God.

By this time, probably, some of my brethren may think, if they have been close readers, that brother Lyman does not believe as some brethren do who have written upon this subject. Why? "Why, because, by the way you to talk," you may say, "you believe that all nations are about alike." Well, in one way I do; for all have sprung from the same parent stock. But we get into a mist on the subject when we see so much difference in the peculiarities, manners, customs, habits, and religions of the different nations, and begin to account for it in this, that, and the other way. It only requires a limited amount of observation on the part of a man who has travelled and cast his eyes and thoughts around him to know that any portion of the family of man

severed from all connection with their fellow-men, cut off from any commerce with another people, would speedily grow into a community having manners, customs, habits, and to an extent a language of their own, and be influenced by the country in which they lived—its climate, productions, and peculiarities. Have you not observed enough in your travels to know that this is the case? Such are the influences that have operated upon humanity, and produced those great differences among the inhabitants of the earth which we see among all those nations that have white and not black skins. "But," remarks one, "has not one nation originated in one way, and another in another way?" Did they spring up there spontaneously where you find them? The religion we have embraced tells us something different to this. It gathers us together and carries us back to one common father; for the Bible says, "Out of one blood God hath made all the nations of the earth." Have you not witnessed the degeneracy of humanity in the class of men that we denominate mountaineers?—not red men, but white men, born outside the pale of civilization, who are ignorant of the manners and usages that govern civilized society. They seek the forest of the savage, make him their companion, become as filthy as he is, as lazy as he is, and corrupt themselves as much as he can do. They will lie on the ground like him, and become as mean and vile as the natural born Indian, and much meaner,—their degradation being proportioned to the height from which they have descended. Suppose an entire community were to thus go away from the rest of mankind, shut themselves out from all communication with other people, and live according to the dictates of their passions and appetites, ungoverned by the light of truth revealed from the heavens, as are these mountaineers, what would be the condition of their descendants in a few generations? The civilization among them would be little, if any, higher than that of the wild Indian. I allude to this to show you what changes may be wrought in the condition of humanity by the circumstances which surround them, and by which they are in part governed.

What is the nature of the events which have led to the high state of refinement we behold in some nations above that of others? By intercourse they have learned the wants of others as well as themselves, and have witnessed the advance made by those with whom they mingled, while they have been continually animated by a desire for improvement, education has been fostered, and those institutions which call out the powers of the human mind and give them strength to meet the growing demands of an increasing people have been encouraged. They have not had the Gospel preached to them, nor had the institutions of heaven among them to be honoured and obeyed. If it had been so, the Church of God would to-day have been the kingdom of God. But this culture of the human mind has brought about the state of refinement we witness, and has aided in the development of genius and talent, which, directed aright, might have been a mighty means in the elevation of humanity; but which, misdirected and prostituted to the vilest and most unhallowed uses, spreads misery and death around. Even the highest efforts of artistic genius and inventive talent are directed to the construction and perfection of instruments to be used for the purpose of destroying mankind—the very beings whose welfare and blessings ought to be the object of every improvement, invention, or triumph of mind. To what nation shall we look as a real example of progression in all that tends to make humanity great and happy? When we have gone over all the nations, we find that each considers itself in the vanguard. We may go to John Chinaman, whose civilization runs away back into the mists of ages, and he looks upon all the rest of the world as barbarian, while nations whose civilization is a thing of yesterday, compared with that of China, view the Chinese, whom they are really far in advance of in knowledge and refinement, with feelings of contempt, and laugh at their empty boasts of superiority. These things will afford food for reflection to you. Wake up your thoughts and view these matters aright, and you will get understanding upon them; you will see their truth demonstrated in the history

of humanity. As you travel on, you will find them spread out before you, and from them you will be able to gather that food for reflection which will always increase your store of knowledge. When you look on the Gospel, which you have received as a means of blessing and salvation to all humanity, you will begin to entertain entirely different views with regard to mankind from those you have previously entertained. You will see that the families of man are the family of God, and that the changes which have been produced among them are the results of circumstances which acted upon them in the various conditions in which they were placed. When you find an evil in your way—something that is wrong in a nation or people, do not hug to your bosom a little theory of your own, or the theory of anybody else concerning it, nor grieve yourselves to death because it is there. You will live when that evil that was in the way will be dead and buried with the forgotten filth of the past. It will destroy itself—fall down under the weight of its own corruption. Your work is to spread the truth—the freedom, knowledge, and power of the truth; and your duty is to continually increase in the acquisition of truth from every source whence you can derive it. I wish to see the Elders going forth cultivating breadth and depth of charity more in consonance with the nature of the Gospel than many entertain. Do not have those nasty tied-up feelings which make a man afraid to acknowledge the truth that somebody else has, simply because he has it not. I have known men who were almost scared to admit that others possessed any truth, because they entertained notions contrary to theirs. Why, the Methodist has truth; the Presbyterian has truth; so has the Episcopalian, and the Roman Catholic. The Chinaman possesses knowledge; so does the Russian, and the German,—useful knowledge worth possessing and applying. If you have any thoughts or feelings that would refuse to admit that these various religionists possessed some truth, or the inhabitants of these various countries useful knowledge, for your own sakes and the truth's sake get rid of them, so that you can acknowledge truth and

virtue, righteousness and worth in any place, under any circumstances, and in every person. If you do, it will increase your store of wealth; for you will appreciate and acquire that which is good and worth possessing in every place you see it. You have no interest in having anybody damned. Our Father in heaven does not desire the destruction of any of his children. His sentiments were expressed by his Son Jesus when he said, "O Jerusalem! Jerusalem! how often would I have gathered you, as a hen gathereth her chickens under her wings; but ye would not!" In that expression is the spirit that ought to be the ruling feeling of every minister of the Gospel of truth. Cultivate and train yourselves till such a feeling is the ruling one of your souls. It will make your coming like the coming of angels as you visit among the people. You will be like the coming of the bright sun to irradiate and cheer the waiting earth. God will bless you, and your exertions will be owned by Heaven. Your ministrations among the people will be as the presence of our Father among his children; for kindness and love will clothe them with the mantle of charity—the robe of salvation. But, unless you seek this feeling, you cannot enjoy it. Unless you open your souls to receive it, you will be bound by a miserable, narrow, soul-destroying feeling clinging around you that will bind you as the bonds of hell bind the poor captive soul. This meagreness of conception is opposed to the very nature and comprehensiveness of the Gospel you are called upon to preach—a Gospel that embraces not only man, his antecedents and future, but God and all the holy retinue that surround his throne and dwell in the glory of his presence, the extent of his dominion, and the infinitude of the blessings which he is waiting to bestow upon his children—the salvation, glory, and exaltation that await the redeemed and sanctified,—all, all are comprised within its bounds. With such a Gospel to proclaim to the nations of the earth, ought its ministers to be the creatures of narrowness of thought and illiberality of soul? or ought they to add continually to their knowledge charity and liberality of soul from the treasures spread around them, or revealed from

the heavens, to qualify them to be worthy ministers of the truths they bear, consistent in their views and actions with the Gospel they preach. "Well, but," says one, "it is very easy to talk about this; but how are they to feel and act thus liberally who have not learned these matters that you have been speaking of?" That is, you think that you will act quite differently when you have learned more. If I see a man acting illiberally, I conceive he thinks illiberally. When there is true liberality in the soul of man, the labour that lies before you is wide as the charity that exists in the bosom of God. The man whose acts are induced by that spirit of liberality, when he labours to extend blessings, it will be to extend them to all the children of God. This is according to the spirit of the Gospel of salvation. Do not let any of those miserable, contracted feelings of nationality be entertained by any of you, which make so many believe that the people of one nation are better than the people of another nation. Peter learned to know better than this. He was contracted and sectarian in his views, but the Lord took a peculiar way to cure him. The Israelites were taught to believe that, of all the inhabitants of the world, they were the only ones who were entitled to enjoy the blessings of heaven—that the Jews were alone the people of God. From these Jews Jesus called his Apostles, among them he ministered in person, and to them he first sent his followers to preach. The Jews received the Gospel just as we received it. The views and conceptions of the former-day Apostles were as narrow and contracted as ours have been, if not more so. The Lord, therefore, had to use a little stratagem to convert Peter to a more liberal conception of the Gospel he was commissioned to bear to the people, after he had been converted to believe in that Gospel. In a vision, Peter saw let down from heaven before him a sheet, and on it there were all kinds of nasty creeping things. The hog was there, and other animals which the Jews were prohibited from eating; animals of various kinds were there, which the law of Moses pronounced unclean; and the voice said, "Arise, Peter, slay and eat."

Out of this filthy association of animal life get you something to eat. "Nay," said Peter, "There hath not at any time anything common or unclean entered into my mouth." He thought he was altogether pure and holy. Why, he had never eaten any unclean or forbidden flesh! Though Heaven was there to tell him the truth, he stood up in the narrowness of his soul to tell Heaven that what was spread before him was impure. God was mistaken for once; and he, Peter, would not corrupt himself by eating that which a worn-out and fulfilled law forbade him to eat! But the voice of admonition warned him that what God had cleansed could not be called impure or unclean. Peter discovered then that he had learned that "he who feareth God and worketh righteousness before him, in every nation, is accepted by him." Not only the Jews, so long favoured of Heaven, but the inhabitants of every nation. That is just as true to-day as it was then. I wish you to remember this truth, and treasure it up in your minds, and it will save you from many a wrong, and from committing unrighteousness, which you would be guilty of, if you had views improperly formed and reflecting any other light than that of the truth. When we have about a hundred thousand Elders scattered throughout the earth thinking and feeling this way, there will be a regenerating influence at work among the human family powerful to bless them and save them from the degradation and misery which now enthrall them. It will not matter, though the body of any of these Elders should be small, if he has a soul large and God-like: his thoughts, his affections, and labours will be directed to bless all the children of God; for he will feel that he is allied to all of God's family, wherever they can be found; and they will be the objects of his attachment, love, and affectionate regard. How much broader will his views and sympathies be than those of a man who is bound in a little narrow creed that precludes everybody but himself, or somebody who believes in the same creed as himself, from enjoying the blessings of God and being the recipient of salvation. If you adopt views that are consistent with the Gospel we have received, they will place

you in a sympathetic relationship with a heaven that is unabridged in goodness and blessings, and there will be no truth you receive but will add its circle of light to the halo of glory in which as children of God you may resplendently move. Do you wish to feel so? If you do, cultivate corresponding views, conceptions, and liberal sympathies; and when you feel such narrow, contracted notions rising in your minds, fling them from you, as you would wish to become great and eminent, saying to them, "Get beneath me;" and do not in your feelings live in one small portion of space while God spreads the elements of blessings around his children upon all the earth. Gather to yourselves the elements of happiness and multiplied blessings. If you cultivate these kind of feelings, they will make you noble and great. No empty vanity will possess your minds, but every exertion you may make and everything you do will be a contribution to an eternity of the stores of bliss, and will increase your own greatness and glory. You will never be proud, in the sense in which we understand the ignorant and vain to be proud; but you will be proud of the good you have learned, and bless God for every means which has contributed to swell the store of your blessings—blessings that are to be to you a store of wealth, power, greatness, and glory in the interminable future opening out before you; and you will learn that everything you have acquired a knowledge of, all that you have obtained, and all that you understand has been apprehended and appreciated by somebody else before you knew it. And when eternity has placed you among the Gods, the truthful simplicity of childhood will still characterize you. The child is born helpless and weak. Everything that has to be gained the child has to gain. It comes into the world poor, not only in strength, but in knowledge, without the ability to think until its limited and growing capacity enables it. This has been the condition of us all. When we begin to make our "footprints on the sands of time," will our relationship to the great aggregate of knowledge ever be changed? No. There never will be a time when the future will not open up before us with knowledge to be acquired, or our capacity to increase become stationary.

Considering this, let us try to think aright of all these things; and in the midst of them, I do not wish you, my brethren, to forget your grammar. There is a little book which I wish every one of you not provided with to obtain. Is it a Bible? A pious mother, if her son was going to sea, or away from under her maternal care, would give him a little Bible, consecrated with a mother's prayer and intense regard. Most of you have Bibles, and I as a father advise you each to get a dictionary. It will correct you in the use of words. When you get so far advanced that the little one is not equal to your wants, you can get a large one. You won't have to step up so far to get at the unabridged, if you study well the abridged. I wish you to remember this; and when you sit down to write those little letters that we were talking about, your dictionaries will correct you in the orthography of the words you may require to use, and in their definitions. I have no objections to your writing short letters as well as preaching short sermons; but they will be of more advantage to yourselves to hear and read, if they are correct. I hope you won't get out of patience with me; but I may not have the chance for some time of speaking to you again,—at least, collectively. I have no concern about your preaching the doctrines you preach, or the amount of it you do; but I wish you to be right, and keep so; and when you are established in the way of truth, your preaching will be right. Your actions will be right when that which is right is well implanted in you; and when to do right is the ruling desire of the heart and controlling feeling of the soul, there is but one fear, and that is that you may get out of that way. Now, if any of you should happen to get into trouble, the remembrance of this counsel and advice will lead you out. The good of this Conference will be in the good results to the aggregate of the work that we all have to do with, and our efforts have been directed to render your labours more effective and more conducive of good. I am in hopes that our meeting together will enable us to approximate nearer to a unity of feeling and action, that we may all feel right and act right, and that the effect of your labours will be to leave the fields where you laboured

in such a condition that the door may stand wide open, and, figuratively speaking, with the good wife standing at the door to see to the new comer, and care for him when he enters. Do not fellowship adultery, or whoredoms, or any iniquity that leads to death and hell, nor suffer them to exist among the Saints; but teach them purity and righteousness by precept and example; and then your labours will honour you and bless you when you are gone from here, and the prayers of thousands will ascend to God for the purity and consistency of your actions, and children yet unborn will learn to bless your names and speak of them with honour. This is the praise of love, worth more a thousand-fold than all the empty laudations that might be poured out concerning you. But this cannot be, unless you live pure and holy yourselves. Why, I would not have the sin on my soul that would be a stain on our course in the work of God for worlds! I wish you, my young brethren, to remember this particularly and especially. Why? Why, for your own souls' sake, for the sake of the work of God, and for the sake of all whom you love, or who look upon you with fond hopes of affection and bright anticipation. You have not travelled as far, nor seen as much of humanity as you will see in years to come. Be watchful in all things to guard against evil; and when you see temptation is in your path, shun it—avoid it as you would the assassin's dagger or the poisoned draught. Keep yourselves just as far as possible from the chance of doing wrong. If you do not want to sin, never seek the chance to sin; avoid it, and never put yourselves in a position to have the invitation to sin extended to you. It is dangerous to tamper with evil, for we are liable to be overcome. Let us, therefore, keep ourselves as far as possible out of harm's way. Remember these little hints, and carry them with you. You will find them valuable, and your experience will prove their truth. I pray that we may all be happy in the continuation of our labours, and enjoy a salvation in the celestial kingdom of our God. May God surround you with his blessings and make you powerful ministers of his Gospel among the nations. Amen.

Singing—"Do what is right." Prayer by Elder W. G. MILLS.

Sunday, 5th.

A Conference meeting was held in the Oddfellow's Hall for the Birmingham District.

President RICH addressed the meeting in the morning. He expressed his thankfulness at the privilege of meeting with so many of the Saints; pointed out the necessity there was for the Saints to know for themselves that the principles they received were principles of truth and salvation revealed from heaven; showed the benefit that would accrue to them from possessing that knowledge, and instructing them that such principles will ever bring happiness and blessings to all who receive them; contrasted the blessings and honours to be obtained and enjoyed in the kingdom of God with earthly honours and the greatness of earthly kingdoms, which should pass away and be forgotten, while those of the kingdom of God would endure and increase eternally; pointed out the free agency of man and his ability to receive the truth in his heart and reject the evil, or reject the truth and receive the evil; inculcated the importance of continued purity and righteousness, pointing out the blessings to be derived from pursuing a course in consonance with the principles of truth; exhorted the Saints to attend to present duties and live their religion, that the Spirit of God might ever abide with them, that they might ever be in a saved condition; pointed out that if we do not do right ourselves and put evil from us, we shall have to rely upon others for all the salvation we shall ever obtain, and our salvation and glory will be commensurate with our reception and application of the truth. The Spirit of the Lord was poured out abundantly upon him, and the Saints were much edified under his instructions. Through unavoidable circumstances, his discourse was not reported, and the notes taken of it by the clerk to the Conference were unfortunately lost, so that we are unable to give more than a synopsis of it.

President LYMAN followed in a few brief but pointed remarks relative to sustaining the authorities, showing the position we occupied in relation to them;

that the Saints had not given them their authority or right as teachers, but, by their votes from time to time given by lifting their hands to heaven, they express their willingness to receive the men of God's appointment, and receive and subject themselves to their instructions as ministers of the Gospel for the salvation of humanity and the development of Zion upon the earth. The Priesthood of the Church was then presented in the usual manner, and was

unanimously sustained by the congregation.

President CANNON addressed the meeting in the afternoon, and President LYMAN in the evening; both of which discourses were reported and will be published. The meetings were numerous attended by Saints and strangers, the evening one being particularly large, there being close on 2,000 persons present.

To be continued.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 15, 1862.

THE WICKED POLICY OF THE PAST TOWARDS UTAH— PROSPECTS FOR THE FUTURE.

CONTEMPORANEOUS with the entrance of the United States Army into Utah, in the year 1858, there sprang into existence and flourished in rank luxuriance, under the fostering care of corrupt officials and a licentious soldiery, a crop of evils, the fruits of which the people of that Territory have been experiencing from that time until the present. All the crimes, the vices, and degrading follies which characterize so-called civilization in its lowest form were practised there during that gloomy period with a degree of impunity that was extremely repulsive to a people of quick sensibilities and healthy instincts. Following at the heels of the army and accompanying it also in various capacities, menial and otherwise, was a rabble of reckless, debased men who held all laws in contempt, but especially laws enacted by the Latter-day Saints, and who laughed at all attempts to make them conform to them, invariably taking refuge, when pressed, under the convenient protection of the army and the sheltering wing of the executors of the law sent by the Federal Government. Among this class, scenes of violence and bloodshed were of every-day occurrence. They stole, they gambled, and they rioted in drunkenness; and there was no species of wickedness or debauchery in which they did not indulge, until they became a terror to all peaceful, law-abiding citizens; and the very names of their ringleaders became synonymous throughout the Territory with everything that was low and vile. This, to a certain extent, was but the natural consequence of the introduction among civilized or even savage communities of an army, with its parasites clinging to it only to batten on the spoil, the case being still more aggravated by their long-cherished feelings of bitter hostility. The impression produced by these scenes on the minds of the Saints who were then in the Valleys will not soon be effaced. To this day they look back upon them with a feeling of loathing disgust, and express their thankfulness that they are delivered from them. If they had been accustomed to witnessing them, they might have endured them with better grace; but from the first settlement of the country until the advent of the army there eleven years subsequently, profanity, drunkenness, and theft had been but very rarely heard


or witnessed, and never without subjecting the offender to the penalties of the law. While the army remained there, this evil condition of things continued to prevail, despite the utmost vigilance of the local officers of the Territory and the people. If the parent Government at Washington had assigned as an only duty to the Federal officials and the army which they sent out the use of every means in their power to annoy, corrupt, and demoralize the Latter-day Saints, they could not have more effectually striven to accomplish it than did they and their satellites. The weak, the giddy, and the unwary received every encouragement from them to partake with them in their unlawful and corrupting practices. Young men who, if it had not been for the encouragement thus received and the examples thus exhibited, might have grown up and been respected and useful members of society, became gradually entangled in the meshes of their net and fell victims to their snares. The influence of parents and friends, which under other circumstances would have had a saving tendency, became powerless. Virtue and goodness were bullied and browbeaten, insulted and derided, while vice raised its hideous and unblushing front and was honoured. Regardless of the warnings and solemn entreaties of their friends, and heedful only of the beguilements of their victimizers, there were many who recklessly abandoned themselves to the guidance of these latter, and, without any seeming regard for the consequences, entered upon a career of lawlessness and crime which arrayed them against the laws of the land and the sentiment of the entire people.


As we have said, these evils sprang into existence contemporaneous with the ingress of the army into the Valley. Before that period the moral sentiment of the people and their unconcealed abhorrence of all such practices, and the speedy and stern justice meted out to all who indulged in them, kept them in check. If there were those who had any desires to perpetrate such wrongs, they found it to their advantage, in view of the consequences, to conceal them. But when the army arrived, the former dread of consequences was raised, and every evil was permitted to develop itself unchecked. Against this tide of wickedness the Saints in the Valley have had to contend. While the army remained there, they could barely maintain their position, much less make headway against it. But since the withdrawal of the army, their progress in the desired direction has been very perceptible and satisfactory. Midnight orgies and drunken rioting are almost unknown again. The air is no longer burdened by the blasphemous and vulgar profanity which resounded on all hands wherever the officials and the soldiery and the camp-followers were present while the troops were there. And the streets are once more peaceful and quiet, there being no cause of alarm for the most timid to walk them by night or by day. Thieves and other law-breakers are also being visited with condign punishment. The people are determined to extirpate these evils from their midst. If men will murder, steal, and commit other crimes there, they must expect to suffer the penalty. Since the departure of the army, there has seemed to be a fatality attending such law-breakers. A number of such characters whose names have become famous of late years for their daring and frequent violations of law have bitten the dust, in consequence of attempting in some instances to resist the officers of the law, and, in others, to escape from them. The number of desperadoes now left is comparatively few, and, under the present administration of justice, they will not long remain, unless they speedily change their course.

Though it is a cause of sorrow to see men do wrong, it is a gratification to see the words of the Lord fulfilled respecting the wrong-doer. He says the sinner in

Zion shall be afraid, and he also says that "Judgment also will I lay to the line, and righteousness to the plummet." The prompt and strict administration of the laws among the Saints will bring to pass both these prophecies. The sinners in Zion have cause now to tremble in witnessing the fate of their fellows, and they will tremble more and more as the Saints increase in purity and power. But will the world give the Saints credit for such energy in cleansing their cities and settlements of such characters? Despite every evidence to the contrary, will they not cry out that the Latter-day Saints in Utah countenance and practise the most gross violations of law? Yet, if the Saints take the necessary steps to check the spread of corruption, there are many who rise in sympathy with the transgressors, take their part, and heap every species of obloquy and abuse through their public prints and from their platforms upon them for so doing!

We sincerely trust that it will never be deemed necessary again for the Saints in Utah to be placed at the mercy of corrupt administrators of the law as in times past. If they succeed in obtaining a State organization, (which, judging by the reports from there, they feel determined, if possible, to have,) they will be to a very great extent free from the class that has hitherto annoyed them. They will then have the right to elect their own Governor and other officers from their own midst, instead of having them imported, as at present, from other States; and though they will have Federal Judges, or Judges of the United States Courts, appointed by the President at Washington, it would be contrary to all precedent for them to be appointed from any other State than the one in which they are required to act.

To those Saints who are intending to emigrate to Zion this coming season, we would say, If you have not fully made up your minds to live in purity and virtue yourselves, and, where you have children, to train them up to walk in the same paths, you had better not go. For, unless these are your determinations, it would be folly for you to leave England. There is no inducement in existence to prompt any one to go there who does not love virtue and truth. But there is every inducement that can be imagined to stimulate by its hopes the lover of truth and righteousness to go. The very atmosphere he breathes will be redolent with purity. There will be but few countenances into which he can look but that will be radiant with peace. The sparkle of the eye, the utterances of the tongue will all testify to its existence. The elements themselves will unite with everything he can behold and experience above and below and around him in giving him assurances that peace and righteousness and a love of truth predominate there. What enjoyment can the sinner and the lover of sin have in the midst of such surroundings? 

DEPARTURES.  On the 1st instant Elders John Brown and E. H. Blackburn left this port per steamship *Africa* for New York, to act as the Agents in the States in making necessary arrangements for the coming emigration. These Elders have faithfully and zealously discharged the duties of the positions they have occupied, and have left their fields of labour with the good feeling and full confidence of the Presidency and of all the brethren with whom they have been associated. We trust they will prove as successful in their present mission as they have been in the one just concluded.)

Since the departure of these brethren, we have received the following letter from Elder Brown:—

Steamer *Africa*, St. George's Channel,
March 2, 1862.

President Cannon.

Dear Brother,—I embrace the opportunity of dropping you a few lines at Queenstown. We have had a smooth sea thus far, and consequently, last night, a comfortable night's rest, which was very acceptable to me. The *Africa* is a paddle-wheel steamer, and consequently has the same motion in smooth water that our river steamers have in America; and last night, while lying in my berth, I almost fancied myself on the Father of Waters. As yet we have not the slightest indication of sea-sickness. There are but few passengers on board, and all are very quiet. I think we shall be very comfortable: at all events, the prospects are good for such to be the case.

In taking leave of England, to return to my native land, I have many reflections upon the events connected with my labours in the old country during my stay of nineteen months, which to me have briefly and pleasantly passed away. It is true I am going home, and it is agreeable to my feelings, because it is the will of those that are over me in the Priesthood. If it had been their will for me to have remained in England, it would have been just as agreeable to me. I brought my mind to this condition years ago. I have no other home than where my duties are, as indicated by the servants of God; and as long as they say, Labour in England, that is my home, and I have no longing desire to be anywhere else. For some reasons, I regret leaving England. I regret to leave the poor Saints in Babylon, and being separated from those to whom I have become attached by several months' acquaintance, and who are endeared to me by many acts of kindness and their love for the cause I represent, in connection with my brethren. Those who go home this year I shall have with me. My greatest concern is for those that stay behind. I feel like taking them all with me. In that case my joy would be full in relation to them, and I could go home with a light heart, and with them sing the songs of Zion merrily by the way. But it is all right. We are all in the hands of God, who will control all things for the good of the faithful.

I look upon this mission as forming an important chapter in the history of my life, and I have endeavoured to keep it clear of blots. As to the good or evil I have done in the Mission, the fruits that follow will tell all that is necessary to be said, without my saying a word about it.

Brother Blackburn joins me in kind love to you and Presidents Lyman and Rich. With respect, I am your fellow-servant in the cause of truth,

JOHN BROWN.

NOTICE.—Elder W. O. Owen, President of the Herefordshire Conference, desires us to notify the Saints that James Skinner, of the Newport Branch, has been excommunicated from the Church of Jesus Christ of Latter-day Saints for lying and dishonest conduct. The Saints are therefore warned against him.

NEWS FROM HOME.

From the *Deseret News* of January 22nd, just received, we make the following extracts for the benefit of those of our readers who have no other means of obtaining the interesting information contained therein:—

HAS GONE.—We are pleased to announce that his Honour Judge Crosby was permitted to leave the city on Sunday morning; some of our merchants, tired of dunning having "caved in."

ORGANIZATION OF THE CONVENTION FOR THE ESTABLISHMENT OF A STATE GOVERNMENT.—The members elect of the Convention assembled in the County Court House, in Great Salt Lake City, January 20, at 10 a. m. On motion of Mr. Geo. A. Smith, the Convention proceeded to a permanent organization, which resulted in the election of the following officers:—Daniel H. Wells, President; William Clayton, Secretary; Patrick Lynch and Robert L. Campbell, Assistant-Secretaries; Robert T. Burton, Sergeant-at-

Arms; Andrew Cunningham, Foreman; John W. Woolley, Doorkeeper; James F. Allred, Assistant-Doorkeeper; David P. Kimball, Messenger; Henry Heath, Assistant-Messenger, to whom, individually, Judge Smith administered the oath of office. By unanimous vote, the freedom of the Convention was extended to Presidents Brigham Young and Heber C. Kimball, Governor Frank Fuller, Hon. Wm. H. Hooper, Chief-Justice Kinney, ex-members of the Legislature not in the Convention, Surveyor-General S. R. Fox, ex-Governor Doty, Edward Hunter, Esq., and the Marshals of the Territory and Great Salt Lake City.

THE MANUFACTURE OF PAINTS.—Some months since, it was announced that Mr. Mitchell, of this city, had commenced the manufacture of white lead, and that it was his intention to enter largely into the business; since which but little has been heard from his operations, although it is reported that he has not abandoned the enterprize and is progressing with it slowly, with a fair prospect of success. Our enterprising citizen, Mr. A. C. Pyper, with the many other good things he is doing for the good of the community, in the production of numerous indispensable articles, hitherto imported, is also making arrangements for manufacturing carbonate of lead; and Mr. Pascoe, at the Mountain Lead Works, in the Seventeenth Ward, is producing a good article, as all will pronounce it, on examination, who know a pure article from the adulterated white lead of commerce. He exhibited in our office a most excellent specimen not easily excelled. With President Kimball's oil mill and three or more white lead manufacturing establishments in successful operation, the exterior as well as the interior of many habitations throughout Deseret may be expected to present a more pleasing aspect before the close of the year eighteen sixty-two, than at the present time.

GOOD PROSPECTS FOR MAKING IRON.—A specimen of iron, recently manufactured from the ore in Iron county by Mr. N. V. Jones, has been forwarded by him to President B. Young, who handed the same to Mr. James Lawson, of this city, for examination. After having purified it, Mr. Lawson tested its qualities, and found its textile strength to be ten per cent, and its specific gravity one-and-a-half per cent greater than the best quality of States iron. Mr. Lawson says good cast steel can be manufactured from it, and he pronounced it equal to the Swedish Hoopell iron. After the operations of the company that was organized for the purpose of manufacturing that necessary and indispensable article, without which no community can become independent and wealthy, had failed, and the enterprize had been abandoned, Mr. Jones of this city being of the opinion that there were no obstacles in the way which could not be overcome, and acting upon the advice and counsel of President Young, resolved to make an experiment, and accordingly went to Iron county last fall and commenced operations, the result of which, thus far, has been quite satisfactory, and the hope is entertained that, at no distant day, iron of all kinds in use will be produced abundantly in Deseret. A great demand exists for that most useful of metals, which must and will be supplied. There is an abundance of iron ore not only in Iron county, but in other parts of the Territory, of excellent quality; and all that is needed to make it subservient to the wants of the community is the necessary skill and energy in its manufacture.

THE LATE RAINS.—The amount of water that has fallen throughout the Territory within the last few weeks has been immense. Much damage has been done to roads, bridges, and mills, and no inconsiderable amount of property, including, as reported, large quantities of wheat in the stack, has been destroyed, or materially injured, particularly in the northern counties. The loss sustained by the citizens of Ogden has been estimated at fifty thousand dollars, and the dwellers on the bottoms that were overflowed have suffered much, but to what extent has not been fully ascertained. The road from Brigham City to Cache Valley via Box Elder canyon, has been rendered impassable, and all the roads opening into the mountains, for the purpose of getting wood and timber, in Cache, Box Elder, and Weber counties, have been so badly damaged that it will require much labour and expense to repair them. The Provo canyon road, in Utah county, made at an expense of some twenty thousand dollars, is reported to have been literally washed away in some places, and a large amount of means will be required to repair the damage and put it in as good condition as it was before the flood. In Summit and Green River counties the stream rose to an unusual height, and, for a time, Green River was impassable, and the road between this city and the South Pass has been so much damaged that it is with much difficulty the Overland Mail stages have passed over it since the waters receded. From the time that the memory of man runneth, not to the contrary in Utah, there has not been such extensive and universal rains as have fallen this winter.

CORRESPONDENCE.

ENGLAND.

HEREFORDSHIRE CONFERENCE.

Newport, Feb. 15, 1862.

President Geo. Q. Cannon.

Dear Brother,—I rejoice in being able to state that the work of the Lord is still in a progressive condition in the old Herefordshire Conference. The Saints almost invariably are feeling well and rejoicing in the outpouring of the Spirit, and, with the Priesthood, are unitedly striving to spread the truth and gather the honest into the fold.

Our meetings, with but few exceptions, are well attended by attentive audiences, and by-and-by we expect to reap a rich harvest in this part as the result of our labours and God's blessing during the past summer. In reviewing the circumstances connected with the work in this Conference during the last year, I find that God has caused to be added to our number 63 souls, or about one-fourth of our present number; and during the last month we have had the honour of baptizing twelve new members, and throughout the entire Conference we find but little or no opposition from outsiders. It is true in the past year we have been a little annoyed in some of our meetings; but, by having recourse to the law and obtaining an impartial administration thereof, our enemies sustained a proper defeat, since which time all things have been strictly peaceful.

Though our Conference comprises but few in number, our Branches are widely scattered, running into and circumscribing a portion of six counties, which necessarily causes incessant travelling and short visits.

Owing to a protracted spell of illness during the last year, I have laboured under great disadvantages, from which

I am happy to say I have fully recovered, and for which blessing I hardly know how to be thankful enough to my God.

Brothers Gibson, Pugh, and Morgan are well, and join in love to brothers Lyman and Rich and yourself. Praying that God may continue to bless you and your every effort to promote the interest of his kingdom, I remain your brother in the bonds of the Gospel,

WILLIAM O. OWEN.

MANCHESTER DISTRICT.

Clitheroe, Feb. 27, 1862.

President Cannon.

Dear Brother,—Since I saw you last, I have visited, in company with brother Dame, six Branches in the Manchester Conference, and find the brethren (although many are very poor,) labouring for the cause of Zion, and twenty have been added to the Church there this year.

I arrived here last night, and found the Saints feeling much richer than their neighbours. The working classes are getting quite discouraged. Thousands do not get half enough to eat, and the future to them is sad indeed, while the Saints have hope in "a good time coming."

Through the factories running short time, and work being so scarce, many of the Saints have had to use what they had saved to emigrate with, to keep them alive; consequently, they will have to stay a little longer. But I trust their deliverance will soon come. I intend to labour in Preston on Sunday next.

Remember me kindly to all associated with you in the Office. I am your fellow-labourer in the kingdom of God,

J. M. KAY.

FOR A COUGH.—Quarter of a pound of linseed; quarter of a pound of raisins; two ounces of stick liquorice; two quarts of soft water, to be boiled until reduced to half the quantity. When strained, add a quarter of a pound of brown candy, pounded; one table-spoonful of good old rum, one table-spoonful of lemon juice, or vinegar. A cupful to be taken on going to bed, and oftener if required.

SUMMARY OF NEWS.

FRANCE.—The *Moniteur* says —“The authorities have been for some time past on the tracks of guilty intrigues, and have just ordered the arrest of the ringleaders. The matter has been referred to the Tribunals.” Several clerks and composers of the *Courrier di Dimanche* have been arrested. There have also been arrests in the provinces.

SPAIN.—Important despatches from San Domingo have been received at Madrid. The military authorities who conducted the invasion of the island declare their inability to hold out against the people, who have been so treacherously subdued. They apply for reinforcements and further discretionary powers.

AUSTRIA.—A letter from the Banant in the *Allgemeine Zeitung* gives a terrible account of the inundations in that country. Owing to the sudden rise and overflow of the rivers Temes and Bega, the greater part of the province is under water, and its most fertile districts are scenes of desolation and misery. Numbers of flourishing villages are hemmed in and partly covered by the flood; their inhabitants have fled, and are wandering over the country or indebted to charity for shelter. There has been considerable loss of life from the swamping of boats full of fugitives; quantities of cattle and sheep have been drowned, and many thousands of acres sown with winter seeds have been desolated and rendered barren.

ITALY.—The *Trieste Gazette* contains a correspondence from Milan, in which it is declared that a general persecution of the priests is taking place in Lombardy. At Milan, Brescia, Bergamo, Lodi, and Crema, says the letter, many priests known to be faithful supporters of the Pope have been insulted and subjected to personal violence. At Leghorn, a canon, after a sermon in which he spoke in favour of the temporal power of the Pope, was set upon by a furious rabble, and so grievously ill-treated that one of his eyes was knocked out, and his recovery was looked upon as almost hopeless. Many priests, out of fear of popular excesses, have fled from Lombardy to Switzerland and Venetia. Every morning, in Milan, placards appeared upon the walls bearing the words, “Death to the Pope!” “To the gallows with Antonelli!” and the like inscriptions; and on the public squares preachers excited the people against the Pontiff and in favour of a crusade against Rome. In order to stop the popular manifestations against the Pontifical Government, General Goyon on the 1st of March occupied the Corso with 3,000 French troops, marching in lines as if upon the field of battle. Artillery were stationed upon the Piazza del Anapolo and the Piazza Barberini. This display of military force was generally disapproved, and an assembly of 20,000 persons met in the Forum to protest against the carnival patronized by the Government. Great irritation was displayed. Domiciliary visits have been made, when thirty-six persons were arrested. Seventy monks and priests of Comiso have signed a protest against the temporal power of the Pope, urging him to yield to the wishes of the nation.

GREECE.—The movement in the province of Tripolitza has been completely subdued. Tranquility exists throughout the Peloponnesus. The insurgents before Nauplia have been repulsed with loss. We learn from advices from Athens that the military revolt which took place at Nauplia was only part of an insurrection which was to have broken out on the 16th ultimo in the garrisons of Nauplia, Patras, Missolonghi, Lanica, and Athens. A seizure of letters, about the 10th ultimo, by the prefect of Nauplia, forced the leaders of the movement, however, to declare themselves in that town on the 12th; but, as there had been sufficient time for the transmission of these letters to Athens, the Government learned from them the names of the conspirators, and numerous arrests were effected in the capital. Disaffection to the royal authority was general, all business was paralysed, and the city of Athens seemed lifeless, as the only people seen